

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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REMARKS BY PRESIDENTS CANNON AND LYMAN, MADE AT THE CONFERENCE HELD IN LONDON, JULY 14TH, 1861.

President Cannon rose and said—Brethren, Sisters, and Friends,—If there is one thing for which we should be more thankful than for any other, it is this—that we have the knowledge that God has put himself in communication with men, and revealed truths which will aid them in their onward course to the celestial kingdom of our Heavenly Father. Having this knowledge, we have a testimony within us that we have embraced the Gospel, which we could never gain from the Bible. With some men it is unpopular to say anything which may appear derogatory to the character of that book. Their affections and their faith are concentrated upon it; they almost worship it as a God. They reverence it as something so great, so sublime, so noble, so truthful, and so clear a reflection of God's countenance, that to deprive them of it would be, they say, to deprive them of what they hold most dear, and prize above everything they have besides. I would not lessen their affection for the Bible [taking a large copy of it from the table before him]. A certain amount of reverence for it is good. It is good to read here of the holy and good. It is good to have confidence in goodness, in holiness, in good and pure men. But if we were to place *all* our confidence in this book, we should put something

between us and that God, the light of whose wisdom illuminates its pages and gives it all its worth. To do this is to worship the book. I call it idolatry. I know that in calling it so I am subjecting myself to the anathemas of those who worship the Bible. But I would as soon worship Peter, or the Virgin Mary, or any other mortal, as to worship a book. I do not look upon it as the Creator, nor as the fountain or source of all light. I do not look upon it as the Deity. I can read its pages, and be instructed by the record of the teachings and sufferings of men who have, like myself, laboured and contended for the truth; and it strengthens me to persevere and faithfully exert myself, until I, like them, may obtain eternal life. Reading it thus, the Bible is valuable, and should be appreciated, and command love and reverence; but it should not be placed upon a pedestal and worshipped. It is through the substitution of the book for God that confusion prevails through the religious world. They put it in the place of the revelation, and truths, and the gifts of God of which it tells us. It is through this substitution that infidelity marshals its hosts by thousands; for why should they adore a book that seems to split up the religious world, and produce such confusion?

I want to teach you not to go to the book alone, but beyond it—to the fountain whence it emanated—to Him who has filled us with noble and lofty aspirations, who has brought us into intimate connection with himself by revealing unto us his Gospel. We ought not to depend for our salvation and exaltation upon books, but upon the Creator of the world, who inspired the men who wrote this book. Possession of God's Spirit enables us to know whether this book is what it professes to be, and exalts us to the same level as the men whose narratives are here found.

In making these remarks, it is not my wish to weaken your love for this book; but it is to give you to understand that it alone is not all that is necessary to build up the kingdom of God. It is to induce you to look beyond it to that Being who is the fountain of revelation, and who is the true source of all intelligence; so that if this book were burned and destroyed—if the millions of other books were all destroyed, there would still be a fountain of intelligence accessible to you from the life-giving stream, of which you might eternally drink.

It was not books alone that directed the ancients; the law of God was written in their hearts. They drank at the fountain of knowledge which God had opened up unto them as it flowed forth pure from himself, and thus were enabled to write the records which we now so much venerate. It is our privilege to receive and enjoy this same Spirit and knowledge. This Spirit makes known unto us the object for which religion exists—for which the Gospel was revealed in ancient days, not to inspire blind reverence in books, or even in the men who have recorded their faith, their gifts, and their endowments; but to lead men on in all ages to the exaltation God has reserved for them, and to lead them to an acquaintance with their Father and God.

Brethren and sisters and friends, in standing before you this afternoon, I appeal not to the book alone, although I love to appeal to its pages. I stand before you as a servant of God, an Elder of the Church of Jesus Christ, who has received the Priesthood from the eternal God, who has authority from God to call upon men to come unto him. I

do not not appeal to books to prove my authority, but to heaven,—point you to Him whose blessings are ready to be poured out in rich abundance upon all who will in humility and faith make known their wants and inquire of him. We have come to tell you that there is a God in heaven—a living God—a speaking God; to tell you that we know this, and have realized his blessings through obedience; to tell you that the path that has been trod to obtain these blessings is open to you; to tell you that God has placed in his Church the living oracles, like he did in ancient days, who speak not in fables or dark sayings enveloped in mystery and obscurity, as the uncertain oracles of ancient Greece, but in plain terms, speaking in his stead in the midst of the people. Are not these good tidings? What manner of men would you expect to see, were those who were his oracles in ancient times, and who wrote the books which are now venerated, to come and stand here before you to-day, as they stood before the people then? Think you that they would be very different in appearance to ourselves—that they would be perfect beings, more finely proportioned or more beautiful than others of God's children? No. They were men of "no beauty that men should desire" them, but they were rough and mostly unlettered men taken from the lowest ranks of life—fishermen. They were not men whose majestic mien struck the beholders with admiration, the music of whose voices filled the raging multitude and awed them into silence. They were men of like passions with ourselves—with frailties as great as ours—persecuted, tortured, marred, forsaken by nearly all but God. What, then, made them great? Their contemporaries would tell us they were wicked men, deserving of death and unworthy of credence. They said they were wine-bibbers, gluttons, evil men—men guilty of heinous crimes. But they lived through all this, because God had opened their minds and given them his Spirit, inspired by which they wrote those epistles and narratives that to-day we hold as most precious.

Have you, brethren and sisters and friends, thought of the condition of the men who wrote this book [holding up

the Bible]? They were then despised and rejected. They were charged with adding to the word of God. "We have Moses and the Prophets!" cried the Pharisees then. "What need of more revelation?" It was with that generation as with this: they were willing to venerate the memory and accord great honour to the servants of God who had lived; but those who were in their midst they hated and despised. Jesus said to them then—"Ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the Prophets." The men of their day villified the servants of God; they slandered them—paved their way with persecutions. You do not believe the things they said about them; but you look back and think how gladly you would have listened to the teachings of those men, have wandered with them from place to place, have watched their countenances, and noted every smile, and gathered up every tear. If we really possess this feeling in sincerity, we shall feel to value the teachings and counsels of those men now living who hold similar authority. We should remember that it is not more unlikely for God to give Prophets and Apostles and revelations *now* than in any other period in the world's history. There was no more evidence *then* that there should be such officers, or that the Saviour should come, than there is *now* that there should be, or that he will come the second time. But we are despised as were the Saints of old; our Prophets are traduced as were the former disciples of Jesus. Mankind look at Joseph Smith and his brethren, and they see they were of humble origin, they hear all the evil reports circulated so industriously concerning them, and they imagine Joseph especially to have been one of the basest of men. They look at our persecutions, and they imagine these have not been causeless, forgetting that the Gospel has always had these things to contend with—that the Church in ancient times had just such slander and persecution as we have. Stephen said to the Jews—"Which of the Prophets

have your fathers not persecuted?" So universally had persecution and death lain in the pathway of the servants of God that he could with propriety ask such a question, and add, "And they have slain them which have showed before of the coming of the Just One." Jesus sets forth this plainly when he says to the disciples that "the time cometh that whosoever killeth you will think he doeth God service." They were to come up, as must all the people of God, through great tribulations.

It is no new thing for men to be driven, persecuted, and martyred; nor is it a new thing that slanders should be circulated, so that men's lives should be sacrificed, as were those of Joseph and Hyrum and others. They, like all the Prophets, were persecuted by their contemporaries because they were guilty of crimes, they said; but I say because they had received revelations from heaven—because they were constituted God's oracles on earth. We know how harmless and simple a thing it is to meet for the breaking of bread in remembrance of our Lord's death. We would scarcely imagine that any evil construction could be put upon such an observance; yet the statement is left on record that the partaking of the sacrament was believed (in the days when Christianity was hated with that intensity of hatred with which truth has ever been met,) to be a real cannibal banquet, in which the body of a freshly-murdered child was devoured by the votaries of this "new and horrible superstition." This slander, it can readily be supposed, caused them cruel persecution. Thus charges have been made against us as a people, based upon no better foundation, and we have been affected similarly by them. But gather them all up, and they will not be any worse or any more numerous than the crimes alleged against the ancient Saints. Future history will vindicate us, as history now vindicates the early Christians; and the time will come when these statements of mine will be justified by all the reliable records of the age which can then be found.

My desire is to impress upon your minds that God is the same yesterday, to-day, and for ever,—that having restored his Priesthood to the earth, the words and acts of those who bear it are

now entitled to the same respect as the written words of those who formerly were endowed with it upon the earth, or as their words and acts would be if they were here now as they once were on the earth. They were mortal and subject to weaknesses; they were maligned and slandered and accused of many crimes; yet they were servants of God, they were obedient and devoted to the truth, and held the authority to act in the Lord's stead in the midst of the people. So it is with those who hold the Priesthood now.

My testimony is as I have borne it: it is true. You who have not embraced the truth can obtain a testimony for yourselves by asking the Lord in the appointed way.

My prayer is that the Lord may bless you with that knowledge that will enable you to escape the corruptions of the world, and impart unto you his Holy Spirit to enable you to practise righteousness and live through all the persecutions and wrongs that you, in common with his people, have to endure. Amen.

President Lyman said—"I wish you to make yourselves as comfortable as you can in your very crowded condition. I do not wish to compel any one to believe against their will, or without evidence, in our sincerity. I do not say what you shall think of our statements. They are simply our testimony, and our testimony is true; for we do verily know that we are honest, and that a dispensation of the Gospel has been revealed, and we are its called and chosen ministers, as we say we are. If you do not perceive at once the truth, you have the same opportunity to learn this that has been extended to us to obtain this so-much-to-be-desired and invaluable knowledge, in the light of which sin and wrong appear in all their disgusting deformity to be shunned as you pursue the way of truth. I want all the Saints, and all the sinners, (for I intend, in the exercise of the principle of true godly charity, to step over that little imaginary line drawn by bigotry and cold charity—the deplorable results of ignorance of God and the truth,) and all classes of men, in all the varied conditions, walks, and circumstances in

life, to have all the mutual charity they can. It will, if exercised, diffuse among the mixed communities of men over the wide earth the spirit of peaceful harmony and goodwill, which cannot fail to still the storm of passionate strife, and do all good. This will constitute the so-much-needed preparation of the mind for the proper inception of the great work of its own emancipation from the bondage of ignorance, thus forming the firm basis upon which to build (by the extended and limitless acquisitions of knowledge—the parent element of power,) the superstructure of its greatness in a future of interminable increase of glory. I am, with my brethren, convinced, as all who read the Scriptures free from prejudice may be, that the Gospel was a religion of practical purity of life, which is evinced in the nature of its requirements, as the liar is required to cease his lying, the thief his stealing, the corrupt his corruption, and the unrighteous his thoughts. This I would have all the people of the world know—that an abstinence from the perpetration of sin is its death, or the destruction of its power over the human soul. Thus, obedience to the precept, "Thou shalt not steal," would prevent the development of that odious character, the thief. The same with all the dark catalogue of wrongs, the bitter fruits of which have filled and do fill the world with wretchedness and deep sorrow and woe.

It would seem that weak and but partially-educated humanity could understand the truth that, if they never fall into the mire, they may always remain clean,—not because it is in the Bible, but because it is a correct principle, whether written in the Bible or on the face of the heavens, or heard in the deep-toned thunders that shake creation, or in the still small voice of the Spirit as it utters its deathless testimony in the depths of the waiting, listening soul of the believer.

As long as men bow down to idols, (I do not care of what they consist, whether it is an idol of wood or stone, or whether it is a written record of the actions of God or man,) they are alike impotent to save their worshippers in all their blind adoration: hence they still remain the same unenlightened, needy, helpless mortals, held by the

chains of their ignorance in their utter state of helpless misery and woe, with the future with all its solemn, grand, and momentous realities awaiting their coming. Thus they are slaves of sin and darkness. In the midst of heaven's richest provisions from its exhaustless stores of all the elements of light and bliss, they are grovelling in the depths of moral and physical degradation, darkness, and wretchedness, from which the practical religion of Jesus, as leading them to a knowledge of God as eternal life, alone can deliver them and give liberty to the sin-enchained soul of uneducated humanity.

From the foregoing it is plainly to be seen that the great and ruling principle of the Gospel, as taught by Jesus, is this—that we must cease to do evil and learn to do well, in order to bring about the happy result and blissful condition of things of which my brother has spoken. The transformation of man involved in this view of the Gospel we have entertained and partially presented to you is not the work of a moment, and may not be consummated during our brief stay on the shores of time. Hence it will be far better to continue to struggle for years than to fail. I do not expect to see you transformed in a day, a week, a month, or a year; but to render this happy consummation sure, and the attainment of this high destiny sure, I wish to see you permanently and perpetually increasing in your store of knowledge, that you may be ever becoming more and more rich in the possession of the elements of power, that you may, through their exercise, use, and application in the regulation of your actions to please God, be the recipients of the fulness of the blessings of the Gospel of peace.

I have never asked God to do aught but bless any one; I hope I never may. All are already sufficiently miserable. I wish you to understand, both Saint and sinner, that if ever you obtain heaven, happiness, and glory, it will be upon the principle of practical purity. I talk of religion as a system of educational salvation, revealed by Jesus, that may be made subservient to the interest and blessing of humanity in its salvation from sin and its degenerating and damning influence. Where is the necessity for it, if it will not make the peo-

ple here in London a pure people? There is theorizing enough here to damn London, while its millions listen to theory and neglect the practice of those virtues that raise the inebrate from the gutter, and the debauchee from the haunts of corruption, and the profane from his profanity,—in fine, the sinner from all the errors of his ways. I want it understood that there is one man in the world who dares to say that it is practical religion that is wanted. Here in London, in the midst of its vastly-increased religious facilities, under the influences of misconceived and wrong opinions, men are ever learning, but never coming to the knowledge of the truth, like the man who sought for, but did not find work, for this reason—he never sought where it was to be found.

Another important consideration I would impress upon your minds is this—It is not enough to say that we are pure and honest there, but we must continue to practise honesty when we leave this meeting. This is our duty. Well, what is God's duty? It is God's duty to tell us, as he has done, to cease to lie, to cease to steal,—in short, to cease from all evil, and cleave to him and the truth with all the strength of affection. It would not change the fact of the truth being the truth if I, myself, should become a castaway: it would only prove that I was a fool, choosing death instead of life, and darkness instead of light, and preaching salvation to others which I fail to attain to myself.

While we abide in the practice of truth and virtue, we plant the rose of contentment along that thorny way which leads to the opening future of joy or misery. This Gospel will place you all in the possession of these blessings, if received and applied by you: without this application it is worthless to us. We have no quarrel with any, but would that all would come to the knowledge of the truth and be saved. For this we ever feel to labour and pray.

Reported by ELDER GEORGE J. TAYLOR.

[We are under obligations to Mr. John T. Dexter, for his report of our remarks to the *Christian Cabinet*, from which we have been enabled to complete the above report.—ED. M. S.]

HISTORY OF JOSEPH SMITH.

(Continued from page 505.)

Also the following letter:

"Washington, April 26, 1844.

"Dear Sir,—To-day I trouble you with another communication, which you will please have the goodness to lay before our Council.

We were last evening introduced to the President at the White House by the politeness of Major Semple, where we spent an hour very agreeably. The President is a very plain, homespun, familiar, farmer-like man. He spoke of our troubles in Missouri, and regretted that we had met with such treatment. He asked us how we were getting along in Illinois. I told him that we were contending with the difficulties of a new country, and labouring under the disadvantageous consequences of being driven from our property and homes in Missouri.

We have this day had a long conversation with Judge Douglas. He is ripe for Oregon and the California. He said he would resign his seat in Congress if he could command the force that Mr. Smith could, and would be on the march to that country in a month.

I learn that the eyes of many aspiring politicians in this place are upon that country, and that there is so much jealousy between them that they will probably pass no bill in relation to it. Now all these politicians rely upon the arm of our Government to protect them there; and if Government were to pass an act establishing a Territorial Government west of the Rocky Mountains, there would be at once a tremendous rush of emigration; but if Government pass no act in relation to it, these men have not stamina or sufficient confidence in themselves and their own resources to hazard the enterprise.

The Northern Whig members are almost to a man against Texas and Oregon; but should the present Administration succeed in annexing Texas, then all the Whigs would turn round in favour of Oregon; for if Texas be admitted, slavery is extended to the South; then free States must be added to the West to keep up a balance of power between the slave and the free States.

Should Texas be admitted, war with Mexico is looked upon as inevitable. The Senate have been in secret session on the ratification of the treaty of annexation; but what they did we cannot say. General Gaines, who was boarding at the same house with Judge Douglas, was secretly ordered to repair to the Texan frontier four days ago, and left immediately. I asked Judge

D. if that did not speak loud for annexation. He says, No. Santa Anna, being a jealous hot-headed pate, might be suspicious the treaty would be ratified by the Senate, and upon mere suspicion might attempt some hostilities, and Gaines has been ordered there to be on the alert and ready for action, if necessary. Probably our navy will in a few days be mostly in the Gulf of Mexico.

There are many powerful checks upon our Government, preventing her from moving in any of these important matters; and for aught I know, these checks are permitted, to prevent our Government from extending her jurisdiction over that Territory which God designs to give to his Saints. Judge Douglas says he would equally as soon go to that country without an act of Congress as with; 'and that in five years a noble State might be formed; and then, if they would not receive us into the Union, we would have a government of our own.' He is decidedly of the opinion that Congress will pass no act in favour of any particular man going there; but he says, if any man will go, and desires that privilege, and has confidence in his own ability to perform it, he already has the right, and the sooner he is off the better for his scheme.

It is the opinion here among politicians that it will be extremely difficult to have any bill pass in relation to the encouragement of emigration to Oregon; but much more difficult to get a bill passed designating any particular man to go. But all concur in the opinion that we are authorized already.

In case of a removal to that country, Nauvoo is the place of general rendezvous. Our course from thence would be westward through Iowa, bearing a little north until we come to the Missouri river, leaving the State of Missouri on the left, thence onward till we come to the Platte, thence up the north fork of the Platte to the mouth of Sweetwater river in longitude $107^{\circ}45' W.$, and thence up said Sweetwater river to the South Pass of the Rocky Mountains, about eleven hundred miles from Nauvoo; and from said South Pass in latitude $42^{\circ}28' N.$ to the Umpqua and Klamet valleys in Oregon, bordering on California, is about 600 miles, making the distance from Nauvoo to the best portions of Oregon 1,700 miles.

There is no government established there; and it is so near California that when a government shall be established there, it may readily embrace that country likewise. There is much barren country, rocks, and mountains, in Oregon; but the valleys are

very fertile. I am persuaded that Congress will pass no act in relation to that country, from the fact that the resolution requesting the President to give notice to the British Government for the discontinuance of the treaty of joint occupation of Oregon was voted down with a rush; and this notice must be given before any action can be had, unless Congress violates the treaty; at least so say the politicians here.

Judge Douglas has given me a map of Oregon, and also a report on an exploration of the country lying between the Missouri river and the Rocky Mountains on the line of the Kansas and Great Platte rivers, by Lieut. J. C. Fremont, of the *corps* of Topographical Engineers. On receiving it, I expressed a wish that Mr. Smith could see it. Judge D. says it is a public document, and I will frank it to him. I accepted his offer, and the book will be forthcoming to him. The people are so eager for it here that they have even stole it out of the library. The author is Mr. Benton's son-in-law. Judge D. borrowed it of Mr. B. I was not to tell any one in this city where I got it. The book is a most valuable document to any one contemplating a journey to Oregon. The directions which I have given may not be exactly correct, but the book will tell correctly. Judge D. says he can direct Mr. Smith to several gentlemen in California who will be able to give him any information on the state of affairs in that country; and when he returns to Illinois, he will visit Mr. Smith.

Brother Pratt and myself drafted a bill this morning, and handed it into the committee on the judiciary from the Senate, asking an appropriation of two million dollars for the relief of the sufferers among our people in Missouri in 1836—9, to be deposited in the hands of the city council of Nauvoo, and by them dealt out to the sufferers in proportion to their loss. We intend to tease them until we either provoke them or get them to do something for us. I have learned this much—that if we want Congress to do anything for us in drawing up our memorial, we must not ask what is right in the matter, but we must ask what kind of a thing will Congress pass? Will it suit the politics of the majority? Will it be popular or unpopular? For you might as well drive a musket ball through a cotton bag, or the Gospel of Christ through the heart of a priest, case-hardened by sectarianism, bigotry, and superstition, or acamel through the eye of a needle, as to drive anything through Congress that will operate against the popularity of politicians.

I shall probably leave here in a few days, and brother Pratt will remain. I go to get money to sustain ourselves with.

I shall write again soon, and let you know what restrictions, if any, are laid upon our citizens in relation to passing through the Indian Territories. I shall communicate everything I think will benefit. In the meantime, if the Council have any instructions to give us, we shall be happy to receive them here or at Philadelphia.

John Ross is here; we intend to see him. It is uncertain when Congress rises. It will be a long pull, in my opinion. As ever, I am yours sincerely, ORSON HYDE.

Elder Pratt's best respects to the brethren."

Willard Richards was instructed to answer the above letters, and Elders Lyman Wight and Heber C. Kimball were instructed to carry the answers.

Council adjourned at 5 p.m.

The steamer *Maid of Iowa* returned from Rock River with 400 bushels of corn, and 200 bushels of wheat, which had been purchased for the Temple. At 8 p.m. I went on board with Dr. Willard Richards, and visited Captain Dan Jones.

I insert a letter which I received from Henry Clay, and my answer:—

Ashland, Nov. 15, 1843.

Dear Sir,—

I have received your letter in behalf of the Church of Jesus Christ of Latter-day Saints, stating that you understand that I am a candidate for the Presidency, and inquiring what will be my rule of action relative to you as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf as a candidate for President of the United States; but I do not so consider myself. That must depend upon future events and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character, and conduct.

It is not inconsistent with this declaration to say that I have viewed with a lively interest the progress of the Latter-day Saints; that I have sympathized in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and I think, in common with other religious communities, they ought to enjoy the security and protection of the Constitution and the laws.

I am, with great respect, your friend and obedient servant,

H. CLAY.

To Joseph Smith, Esq."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 17, 1861.

ORDINATIONS—CARE TO BE OBSERVED.

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In visiting the Conferences of this Mission, and holding meetings with the Priesthood and Saints, we have been struck with the disproportion there has appeared to be, in point of numbers, between those who hold offices in the Priesthood and the members. To judge from the numbers who have met with us in Priesthood meetings, there have been but few of the male members that have not been ordained to some office in the Melchisedek or lesser Priesthood. As the half-yearly statistical returns from the Conferences are now coming in, we have been induced to examine those already received from some twenty Conferences, and have become convinced that the disproportion is fully as great as we had any reason to believe it would be. We do not find the same proportion of officers in every Conference. In some, the officers are far more numerous than in others. This, of course, depends to some extent upon the number of Branches there are in the Conference—a large number of Branches requiring a larger number of Elders or Priests to take charge of them. But we have taken an average of all the returns we have received, and we find that the officers are in proportion to the members as one to four, and that out of these officers the Elders are in proportion to the members as one to seven—that is every fourth person (men, women, and children,) in the Church, holds some office in the Priesthood, and every seventh person is an Elder! After making this estimate, we cease to wonder at the number of officers we always have the privilege of seeing at the Priesthood meetings we attend.

Though we know that it is the design of our Heavenly Father now, as it was in past times, to raise up "a kingdom of priests and an holy nation," yet we do not think it wisdom to complete the first part of the design here at present, by making every one that enters into the Church, and is eligible on account of sex to hold the Priesthood, a Priest either after the order of Melchisedek or Aaron. Some portion of this can be done hereafter, and neither the individuals nor the work of God suffer by the postponement. It has been too frequent a practice in many Branches that have been raised up at a distance from the main body of the Church in Zion to ordain large numbers to the Priesthood, regardless of the dictates of the Spirit, the necessities of the ministry, or wants of the work, or the eligibility of the person thus ordained. The mischievous effects of this unwise and unwarrantable course has been apparent for years to those who have had to labour among Branches of this description. A host of men have had authority placed upon them, have been raised to positions that they, at least, have thought to be so important as to demand respect and honour, and have been left without employment in or opportunity of magnifying their offices. Whatever other persons

may have thought of their ordination, they have supposed that they were a power in the Church, and a power, too, that could not be slighted—a power that should be consulted upon any and every occasion when they might suppose consultation or counsel might be needed. The effect of these views has been that when a presiding officer has been disposed to be energetic and to carry out measures that he would feel were for the good of the work, he has had to first convert these officers to his way of thinking, and accommodate himself to the pace they were accustomed to travelling; or he would likely find them hampering him in every movement and acting as perpetual obstacles in his pathway. They are Elders!—important men in the kingdom! —and as such have rights; and they must be honoured, and their rights must be respected, or they will show that they cannot be passed over with impunity. The thought of their greatness is ever present with them; they suffer under the burden of it, and so heavily does it weigh upon them that for them to stop or cease to lend their aid would be, in their opinion, the stoppage of the whole kingdom and a suspension of its progress! Of course these remarks do not apply to all the Elders or other officers who have been ordained. There are hundreds of humble, faithful men who are constantly striving to do all the good in their power, willing to labour in any position that may be assigned them, and work heart and hand with their Presidents or fellow-labourers. But we have met with a class of officers, in the course of our labours, to whom these remarks do apply, and not unfrequently we have found that they were men that had the least to do, and the least disposition to do, of any of their brethren.

While upon this subject, the Presidency here wish to caution the presiding Elders upon the subject of ordination. We wish you to be wise and exceedingly careful in the bestowal of the authority of the holy Priesthood upon your fellow-man. Do not let your own feelings of partiality, or the persuasions or representations of others, or your own spirit, lead you to ordain a man to any office whatever; but if you ordain, do it because God dictates it through his Spirit, and do it by his power; and if this ordination be attended to in this manner, it will prove a blessing to you and to the man receiving it, if he will be faithful. Do not ordain men merely to place the Priesthood upon them through an itching desire they may have to receive, or you to bestow, this authority. We wish it distinctly understood that there shall be no person ordained to the Priesthood in these lands unless there is a place for him to be actively engaged in the ministry. This counsel we expect to be binding upon the Elders until they hear further upon this subject. Other ordinations than these can be attended to when the parties gather to Zion. If Teachers or Deacons be needed in any of the Branches, and you have Elders or Priests who are not fully employed, use them, if they are as suitable as they ought to be, in preference to ordaining more officers. Use the material you have, as far as you can, before proceeding to create more. In Zion, Elders and High Priests and Seventies do not consider it in the least derogatory to their dignity to act as Teachers or in any of the lesser offices. If an Elder, acting in the office of Teacher, magnify his calling properly, he will not find that he has a particle more power or experience than he needs.

If you wish your Branches and Conferences to be free from difficulty, and to prosper, keep your officers well employed. There is a proverb in the world "that an idle man's brain is the Devil's workshop." It is particularly applicable to an idle Priesthood, or a Priesthood that will not be employed in the duties of their calling. If they would confine themselves to total inaction, pursuing the even

tenour of their way as members of the Church merely, they would do very well; but this they rarely, if ever, do. Not finding anything useful to the work to be employed in, they sit in judgment upon the conduct and actions of those who are actively and usefully employed, criticise their labours, and form their little cliques and parties to counteract and nullify their influence.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Needham, in a letter dated from Faversham, Kent, August 2, informs us "that eight have been baptized in this Conference within the previous ten or twelve days, and that the prospects are very favourable for many more."

Elder John Clark, in a letter from Sheffield, of same date, informs us "that the Saints are rejoicing in their holy religion, are striving to keep the commandments of God, and use all diligence to help themselves to escape from Babylon." He also says—"We have good meetings at our rooms and out-of-doors. Many are investigating our doctrines, and seem much interested therein. Several have been baptized since our last report, and there are others who are almost ready for baptism."

Elder Gibson, in a letter dated Cheltenham, August 5, says—"Our future prospects are very good. I never saw such a spirit of emigration as there is now among the Saints. Almost everybody talks of getting away next spring, or trying hard to do so; and even the strangers who attend our meetings speak of emigration before they speak of baptism. As for myself, no matter what subject I begin to speak upon, it is sure to end in emigration."

NEWS FROM THE EMIGRATION.—A telegram from Elder Gates to President Young, of June 14th, announces the departure from the Missouri river, for Utah, of the first company (Capt. D. H. Cannon's) on the 29th of May, consisting of 225 persons, with 57 waggons. We also learn that the second Church train (Captain Eldredge's company) left Florence and encamped in tents on the 30th June; the third (Captain Horn's) on the 1st July; the fourth (Capt. Murdoch's) and the fifth (Capt. J. W. Young's) were expected to encamp soon after; the sixth (a portion of the *Monarch of the Sea's* company) arrived at Florence on the 1st July; and the seventh (the balance of the ship's company divided at New York) were expected at Florence shortly.

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, July 31st, 1861.
Dear Brother Cannon,—

I am very anxious to receive a visit from the Presidency of this Mission, or as many of them as can conveniently come and our funds will meet. I am here alone, and may be either remiss in consequence of a lack of zeal, or mistaken in my duties for want of experience; so I want to have the Presidency feel and judge the spirit of things here, and know their true state as they really

exist, and not from my representation only; for, as you are fully aware, it is a failing of poor humanity that we think very highly of ourselves and everything we perform.

It is true, I seek to carry out the spirit of our great mission as faithfully as if the Presidency were here themselves administering in the power of their calling, so far as I have wisdom and ability; yet I am far from infallible, and may be mistaken sometimes; and I do not want my errors to go too long, nor to do too much mischief before they

get corrected, lest the castigation might be too severe for my rather sensitive nature: whereas a little kind reproof, given in time, for a little mistake, may save the aforesaid consequences. I want you to see and know everything, without any cloaking or shuffling on my part; and where improvements are needed, they may be suggested and executed.

I am desirous, too, that the Saints may see you, hear your instructions, and enjoy your spirit. It will be a treat to them, and do them much good, to be visited; and it will tend to confirm them in our holy faith, as well as give them proper confidence in my course, if it is as it should be. I know that they will enjoy themselves much; indeed, they already anticipate it since I have stated the proposed Conference and visit of some of the Presidency.

I purpose, therefore, holding a Conference on Sunday, the 11th instant, in this town, if it will suit your minds and prior engagements. If it will not, the Sunday afterwards will do as well.

I have called out an Elder to the ministry for the Warwickshire Conference, as brother Adams needs one very much for an important district. The Elder is an intelligent man, and has experience.

With love to brothers Lyman and Rich, yourself, &c.,

I am yours truly,

W. G. MILLS.

WORCESTERSHIRE CONFERENCE.

Worcester, July 29, 1861.

President George Q. Cannon.

Dear Brother,—Believing that you ever feel interested in hearing of the welfare of our Father's work, I find pleasure in communicating with you at this time touching the condition of the work in the Worcestershire Conference.

It will afford you happiness, no doubt, to know that in most parts of that Conference the work is steadily on the increase, and the feelings of the Saints are on the improve. From what experience I have had with the Saints, I feel certain that there is a decided improvement in them, which, I trust, will continue until the wishes of God's Priesthood are realized and the purposes of God accomplished.

We have had the great pleasure of

baptizing twenty-nine during the past half-year, and prospects for the future are bright.

We have had some excellent out-door meetings, and receive the best of attention; and the seed sown, I believe, will germinate and bring forth fruit to the honour of God.

That God may continue to bless you and Presidents Lyman and Rich, is my prayer. I remain yours truly,

WM. THURGOOD.

LIVERPOOL CONFERENCE.

Liverpool, July 30, 1861.

President Cannon.

Dear Brother,—I feel desirous of laying before you a brief report of the present condition and prospects of the Liverpool Conference, and am very thankful before the Lord that it is of an encouraging character. Having had charge of the Conference since the close of March, 1860, and being intimately acquainted with the Saints by observation and communion, I can say that I have never known so good a feeling among the Saints generally as there exists at the present time; neither at any time, since I became acquainted with the Conference, have prospects been so good as they are now for an increase in our numbers.

The Priesthood are more or less actively engaged in out-door preaching, while attentive and increasing congregations testify to an increased interest growing in the minds of the people relative to the great Latter-day Work.

President Kay has lately been visiting among the Branches, and his visits have, with the blessing of God, been the means of producing an increased desire on the part of the Priesthood and Saints to accomplish something more than heretofore towards rolling on the work of God and saving themselves therein.

At Haydock some sixteen miles from here, we held a camp meeting on Sunday, July 7th, where a large concourse of people, both Saints and strangers, attended and listened attentively to the words of life spoken by the Elders who addressed them. The sun poured his strong beams down upon us as we stood around on the green sward, and the upturned faces of the listeners betokened the interest they felt in the truths presented before them.

After the close of the services, several declared their intention of being united with the Church, and demands have been made repeatedly since, from other localities, for similar meetings, which we will attend to as speedily as possible.

Through a variety of reasons, our baptisms were not so numerous during the first half of the year as we could have wished; but brightening prospects inspire faith that the close of the year will see a rich increase. Having no Travelling Elder in the Conference, I am happy to say that the local Priesthood have evinced a willingness to second every effort made to do good, which has increased my love and esteem for them, while the brethren labouring in the Office have kindly assisted with their services through the Branches, when desired.

Financially the Conference is in an improving condition, though in the matter of Tithing I cannot report so favourably as I could desire. Some of the Saints who used to pay Tithing paid it under a feeling of compulsion, and consequently were never in a position to realize the blessings obtainable through a willing observance of that law. Such we are endeavouring to instruct and enlighten with regard to their own best interests, and hope well of them for the future. Others, again, have evinced a carelessness with regard to the principle which does not accord well with their professed faith in it; but these in general express a determination to secure by their works the blessings which in times past they enjoyed, but have lacked since they ceased to strictly observe the law of Tithing. Still there is an improvement in that respect, compared with the past; but that improvement is confined almost exclusively to the Liverpool Branch, where, through the ministrations of yourself and Presidents Lyman and Rich, when in Liverpool, and the wise counsels of President Kay, an increase of faith and good works has been manifested, which is soul-cheering indeed.

On Sunday last, the meetings were much blessed with the company of the Presidency and the Elders recently arrived from Zion. Through the day much joy was felt in listening to the

testimonies of the brethren and the teachings of yourself and President Rich; and at the close of the powerful discourse delivered by President Lyman in the evening, I conversed with several individuals who had never attended a meeting of the Saints before, and who expressed themselves very much pleased, and stated their intention of returning and investigating further concerning the principles of truth.

Such is a brief report of this Conference at the present time; and for myself I can truly say that I never felt better in the work of God, nor have I ever enjoyed my labours in the ministry so much as I have done since the commencement of the present year.

I remain, dear brother, yours obediently in the truth,

E. L. SLOAN.

WALES.

Merthyr Tydvil, Aug. 6, 1861.

Dear Brother Cannon.—Things seem to be on the move in the Eastern Glamorgan Conference at the present. The Elders seem to have a new hold upon the work. They are striving to preach the Gospel with zeal, and as it were with renewed vigour; and I have felt that they have the Spirit of the Lord with them. The people are stirring up to search for themselves. Great congregations gather to hear the word of God preached. There have been about 26 baptized this month, and there are good prospects here and there of baptizing more. We have camp meetings through the Conference, and these meetings have commenced to kindle the fuel, and it begins to blaze.

May the Lord bless us with his Spirit, to enable us to go forward in the discharge of our duties, and to fulfil the same with an eye single to his honour and glory!

I remain your brother in the Gospel,
THOMAS W. REES.

SWISS AND ITALIAN MISSION.

Basle, July 24, 1861.

President George Q. Cannon.

Dear Brother,—Since my last, containing the report of these Missions, I have been on a tour to the Durlach Branch, 168 miles from this place. Elder Frederick Gass is doing a good

work in that vicinity. During my visit we held three meetings, ordained three Priests, baptized four persons, and organized a Branch in Carlsruhe, the capital of the Duchy of Baden.

I did not feel to ordain new members Elders, but let them commence and work their way up, and prove themselves worthy of the Priesthood, and show their willingness to be engaged in the ministry, and learn to follow counsel themselves, that they may be able to give counsel to others. Two of the Priests I placed to preside over the two Branches, and the third is on a mission to Stuttgart, the capital town of the kingdom of Wurtemburg, as he was born in that place and has many relatives there, to whom he has written and sent pamphlets. He has also received an invitation to go and pay them a visit and tell them of the good that he has got hold of; so we have hopes of being able soon to report a Branch in that place. The Baden Conference has been commenced by Elder Gass, and he has a good tact to keep all in good order, being very strict himself in following counsel. I placed him as President of that section of country, with directions to report every week. By letter received from him yesterday, all was going on well, though a great deal of care has to be used to keep everything in a shape that will not come in contact with the laws of the land, and to avoid getting too many people together so as to create so much excitement.

I am confident that, with care and the right teaching, a start will be made in Germany that will bring many good men and women into the kingdom of God. I should have remained in that vicinity for some time longer, but found that the police were searching after those who were teaching such strange doctrines and baptizing the people.

My instructions up to the present to the Elders and Saints have been to live up to the laws of the land; for by so doing they would have nothing to fear, but could face whatever might come, knowing that they had done naught but their duty; and when people ask what they believe, they have a right to speak fearlessly in a private capacity.

In Switzerland, the work is still progressing. I have sought to have all understand that they should be well

posted in what they are about, and teach by the Spirit of the Almighty instead of by their learning, and to have the Priesthood work with united hearts, trusting in the Lord for all that is necessary to enable them to accomplish the work placed upon them. With the united efforts of Elders Ballif and Gerber, I feel that the Mission has improved considerably.

With prayers for the prosperity of all, and kind love, &c.,

Yours faithfully,

JOHN L. SMITH.

SCANDINAVIAN MISSION.

Aalborg, July 24, 1861.

President George Q. Cannon.

Dear Brother,—I think a few lines from here will be welcome. Generally speaking, there is only good and cheering news to communicate, with the exception of an increasing lack of employment and a corresponding increase of poverty,—which, however, is nothing new, as poverty has been gradually gaining ground in this section since the money crisis of 1857.

The country people, who are almost the only ones who receive the Gospel here, furnish themselves with food and clothing, with an average expenditure of about *two pence* daily for each individual; and perhaps that is setting the amount too high, for the fact is their food consists of black bread, vegetables, and a little pork or fish. Some own a cow or two; many spin and weave their own clothing. Their houses are composed of clay supported by a framework of timber, with a thatched roof and some thatchwork on the walls to preserve the clay from the action of the weather, clay or stone floors, and a loft over head.

Their poverty, as a general thing, is not the result of the oppression of employers, but rather their own undeveloped ability to render life agreeable, itself the consequence of the circumstances that surround them. There are a few farmers among us who have advanced a little higher in the scale of improvement, but their numbers are few. These generally evince a cheerful readiness to extend a helping hand to the poor Saints; and should you see them on their way home to the Moun-

tains, you will observe that in temporal matters they have all arrived at about the same point—namely, equally rich or equally poor. As a general thing, though poor, they are contented, and willingly divide their scanty means, being kind, warm-hearted, devoted, obedient, and faithful; and the Elders of Israel can find among them an ample field for the exercise of their feelings of fatherly kindness and sympathy. Now that the harvest has begun, all hands are busily engaged "from early morn till dewy eve," and we very seldom can gather them to meeting on week-days; but on Sundays they come from every quarter to the place of meeting—sometimes a distance of ten or fifteen miles, "in rain or shine." Many times, when I consider the people's poverty and their weary toil during the six week-days, I have thought they were worthy of better things, and I have been astonished to see them so glad and happy and full of good works. We have no railroads or other extraordinary means of conveyance; so we go on foot. I am convinced that all the Saints who can, do pay their Tithing, and respond with ungrudging willingness to every requirement.

We have some opposition and persecution from priests and rich men, but generally the country and village population are very liberal-minded.

We have the privilege of preaching wherever we come, and the people willingly hear us. When the autumn comes, we shall have opportunity of preaching every day to attentive hearers.

This District numbers about 1,040 members: 170 souls emigrated from here last spring, and there have been 500 souls added by baptism during the past year. The prospect is very good for the future, and I trust the Lord will bless our labours. A considerable number are now ready to emigrate; and should the conditions be as favourable next year as they have been this, I hope we can start from 3 to 400 souls from this District. The house and hall rent for this District does not amount to more than £14 per annum.

We hold our Conference and District meetings in private houses, barns, and out-buildings around in the country. Every fortnight we distribute about 500 numbers of the *Scandinavian Stjerne*, besides many tracts and books from the office at Copenhagen. They are a blessing to the people and a great help towards the advancement of the Mission, though for the lack of means their distribution has slackened a little. This is considered a good year by the farmers, which fact has helped many to sell their little property, and with the means they hope next year to get as far as Florence on their homeward journey. Everywhere among the Saints the next year's emigration is almost their only thought: this circumscribes their prayers, their anxieties, and their exertions. They think it high time to go home.

Yours devotedly,

C. A. MADSEN.

(Translated by Elder Jesse N. Smith.)

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—Paris, it seems, is rapidly becoming a centre of conspiracy against the tranquility of Italy, with as large and active a committee as that which is presided over by King Francis and Cardinal Antonelli at Rome. The Neapolitan noble families who, since the flight of Francis II., have lived in the French capital, have identified themselves with Legitimist and Orleanist parties; and their great object is to influence the Emperor Napoleon to permit the French flag to defend what is styled "the royal-brigand-band-government of Francis II. at Rome." For this purpose certain Neapolitan ladies are employed in political intriguing duties at the Court.

BOHEMIA.—On the evening of Aug. 1st, the Jewish quarter in the city of Prague was the scene of fresh disturbances and mobbings. The synagogue and some houses were damaged, and much property was carried off by the mob. Forty-five persons were arrested.

DENMARK.—On the evening of the 30th ult. the inhabitants of Copenhagen gave a grand banquet in the neighbouring forest to 500 persons who lately arrived from Schleswig. Two thousand persons sat down to dinner. The King placed his hunting castle at the disposal of the guests. Several Schleswigians made speeches in favour of the rights of Denmark over Schleswig, which were received with great cheering.

TURKEY.—Accounts from Bucharest, of recent date, speak of great discontent prevailing there, and of the probability of an early insurrection against Prince Couza, towards whom the commercial classes and a majority of the officers of the army are reported to be very much disaffected.

AMERICA.—The news from the United States is most important. A great battle has been fought, and the South has proved victorious in the opening trial of arms. On the morning of the 21st of July, the whole of the "grand army," commanded by McDowell, advanced on the Confederate batteries at Bull's Run, and after nine hours' fighting they succeeded in capturing three Confederate batteries; but this success was not maintained. The Confederate army, having been reinforced, attacked the Federals with great vigour, and drove them in disorder from the ground. At this juncture, one of those panics with which newly-levied troops are frequently smitten, when they are thrown into disorder by an enemy, appears to have seized on the Federals; a complete rout resulted, and the "grand army" retreated in great confusion towards Washington. At Centreville, General McDowell endeavoured to rally his broken battalions; but the disorder was so great that the effort was futile. At Fairfax a second attempt was made to bring the panic-stricken Unionists to a stand, but they

appear to have unheeded the appeals of the General, and continued their retreat to Alexandria, where safe quarters were found. We cannot estimate the loss in this battle from the scattered and hurried reports despatched from Washington to this country a few hours after the disordered legions of the North had rushed into Alexandria. These statements give the Federal loss at from 500 to 2,000 men, and fix the number of Confederates killed at 3,000 or 4,000 men. But the loss was probably much heavier on the Federal side than is stated. A battle raging "for nine hours," and resulting in a complete retreat, which caused the road from Centreville to Alexandria to be "strewed with men wounded and fallen from exhaustion," must have been attended with a great loss of life, as a retreating army, when in disorder, often loses nearly all its power of self-defence; and Beauregard, the Confederate General, pursued the Federals, we learn, as far as Fairfax, which is within a short distance of Alexandria. The Confederate Congress had assembled at Richmond and President Davis, in his opening message, congratulated the States on having joined the Confederation. He criticised the policy of General Lincoln, and intimated that other States were about to join the Confederation. He demanded an increase of the military forces.

VARIETIES.

An unsocial old Snarl says that love is a combination of diseases—an affection of the heart and an inflammation of the brain.

"**NATURE'S ORDER REVERSED.**—There are more men than women born into the world; yet in England alone there are at this moment upwards of half-a-million more women than men. The mere statement of this fact is the revelation of infinite and most terrible tragedies. Woman's holiest, truest vocation is that of wife and mother. She is sinned against or sinned when this vocation is not fulfilled. In all healthy nations marriages have been early and universal. The indestructible tenacity and vitality of the Jewish race may be ascribed to the circumstance that the Jews loathe celibacy as guilt and abomination, and marry when exceedingly young. Earth is wide enough; not above a tenth part of it is yet cultivated, and even for that tenth part thorough cultivation is far from existing. Malthusianism is a crotchet as idiotic as it is impious. There is room at the vast banquet for all the children of men. If, then, a woman cannot accomplish her highest and holiest destiny in England—that of being at the head of a household—she should be sent to where she can accomplish it. If we in the three kingdoms have seven or eight hundred thousand women too many, the British colonies have seven or eight hundred thousand women too few. The colonies are panting and clamouring for what we have in abundance. Here women are a curse and an encumbrance to themselves and to others. In the colonies they would be happy and the diffusers of happiness. We are not indifferent to the loftiest, most sacred, religious, and moral aspects of society. But religion and morality cannot be promoted at the expense of social needs. Whatever diviner food there may be, daily bread is indispensable. How huge in England is the sum of useless misery! From its boundless wealth England ought not to tolerate within its borders one single anguish which human means could relieve. It cannot be right that the rich should be so very rich and the poor so very poor, and that in the abyss between them there should be the crucifixion and the cry of intolerable woe. We must keep hammering into the dull brain of public opinion the grim and gloomy truth that in England the *order of nature is reversed*, and that we see army after army of the